

1 John 5:5 Commentary

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FELLOWSHIP WITH GOD AND HIS CHILDREN
Click chart to enlarge
Charts from [Jensen's Survey of the NT](#) - used by permission
Another Overview Chart - [1 John](#) - Charles Swindoll

BASIS OF FELLOWSHIP		BEHAVIOR OF FELLOWSHIP	
Conditions of Fellowship	Cautions of Fellowship	Fellowship Characteristics	Fellowship Consequences
Meaning of Fellowship 1 Jn 1:1-2:27		Manifestations of Fellowship 1 Jn 2:28-5:21	
Abiding in God's Light		Abiding in God's Love	
Written in Ephesus			
circa 90 AD			
From Talk Thru the Bible			

STUDY GUIDE

1 JOHN 5

What is this? On the photograph of the Observation Worksheet for this chapter you will find handwritten 5W/H questions (Who? What? Where? When? Why? How?) on each verse to help you either personally study or lead a discussion on this chapter. The questions are generally very simple and are stated in such a way as to stimulate you to observe the text to discern the answer. As a reminder, given the truth that your ultimate Teacher is the Holy Spirit, begin your time with God with prayer such as Psalm 119:12+

"Blessed are You, O LORD; Teach me Your statutes." (you can vary it with similar prayers - Ps 119:18, 26, 33, 64, 66, 68, 108, 124, 135, 171, etc) The questions are generally highlighted in yellow and the answers in green. Some questions have no answers and are left to your observations and the illuminating/teaching ministry of the Holy Spirit. Some qualifying thoughts - (1) Use "As is" - these are handwritten and will include mistakes I made, etc. (2) They may not be the best question for a given verse and my guess is that on some verses you will think of a far superior 5W/H question and/or many other questions.

Dr Howard Hendricks once gave an assignment to his seminary students to list as many observations as they could from Acts 1:8. He said "So far they've come up with more than 600 different ones! Imagine what fun you could have with 600 observations on this passage. Would you like to see Scripture with eyes like that?" (P. 63 [Living by the Book](#) - borrow) With practice you can! And needless to say, you will likely make many more observations and related questions than I recorded on the pages below and in fact I pray that the Spirit would indeed lead you to discover a veritable treasure chest of observations and questions! In Jesus' Name. Amen

Why am I doing this? **Mortimer Adler** among others helped me develop a questioning mindset as I read, seeking to read actively rather than passively. Over the years I have discovered that as I have practiced reading with a 5W/H questioning mindset, it has yielded more accurate interpretation and the good fruit of meditation. In other words, consciously interacting with the inspired Holy Word of God and the illuminating Holy Spirit has honed my ability to meditate on the Scripture, and my prayer is that this tool will have the same impact in your spiritual life. The benefits of meditation are literally priceless in regard to their value in this life and in the life to come (cf discipline yourself for godliness in 1Ti 4:8+.) For some of the benefits - see Joshua 1:8+ and Psalm 1:2-3+. It will take diligence and mental effort to develop an "inductive" ([especially an "observational"](#)), interrogative mindset as you read God's Word, but it bears repeating that the benefits in this life and the rewards in the next will make it more than worth the effort you invest! Dear Christian reader let me encourage you to strongly consider learning the skills of [inductive Bible study](#) and spending the rest of your life practicing them on the Scriptures and living them out in your daily walk with Christ.

Although Mortimer Adler's advice is from a secular perspective, his words are worth pondering...

Strictly, all reading is active. What we call passive is simply less active. Reading is better or worse according as it is more or less active. And one reader is better than another in proportion as he is capable of a greater range of activity in reading. (Adler's classic book [How to Read a Book is free online](#))

[John Piper](#) adds that "Insight or understanding is the product of intensive, headache-producing meditation on two or three verses and how they fit together. This kind of reflection and rumination is provoked by asking questions of the text. And you cannot do it if you hurry. Therefore, we must resist the deceptive urge to carve notches in our bibliographic gun. Take two hours to ask ten questions of Galatians 2:20+ and you will gain one hundred times the insight you would have attained by reading thirty pages of the New Testament or any other book. Slow down. Query. Ponder. Chew.... (John Dewey rightly said) "People only truly think when they are confronted with a problem. Without some kind of dilemma to stimulate thought, behavior becomes habitual rather than thoughtful."

"Asking questions is the key to understanding."

--Jonathan Edwards

That said, below are the [5W/H questions](#) for each verse in this chapter (click page to enlarge). This is not neatly typed but is handwritten and was used for leading a class discussion on this chapter, so you are welcome to use it in this "as is" condition...

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1 John 5:5 Who is the one who overcomes the world, but he who believes that Jesus is the Son of God?

Greek - tis de estin (3SPA1) o nikon (PAPMSN) ton kosmon ei me o pisteuon (PAPMSN) hoti Iesous estin (3SPA1) o huiois tou theou:

KJV 1 John 5:5 Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

BGT 1 John 5:5 Τ ς [δ] στιν νικ ν τ ν κ σμον ε μ πιστε ων τι ησο ς στιν υ ς το θεο ;

NET 1 John 5:5 Now who is the person who has conquered the world except the one who believes that Jesus is the Son of God?

CSB 1 John 5:5 And who is the one who conquers the world but the one who believes that Jesus is the Son of God?

ESV 1 John 5:5 Who is it that overcomes the world except the one who believes that Jesus is the Son of God?

NIV 1 John 5:5 Who is it that overcomes the world? Only he who believes that Jesus is the Son of God.

NLT 1 John 5:5 And who can win this battle against the world? Only those who believe that Jesus is the Son of God.

NRS 1 John 5:5 Who is it that conquers the world but the one who believes that Jesus is the Son of God?

NJB 1 John 5:5 Who can overcome the world but the one who believes that Jesus is the Son of God?

NAB 1 John 5:5 Who (indeed) is the victor over the world but the one who believes that Jesus is the Son of God?

YLT 1 John 5:5 who is he who is overcoming the world, if not he who is believing that Jesus is the Son of God?

MIT 1 John 5:5 Who is victorious over the world? Only the person who believes that Jesus is God's son.

GWN 1 John 5:5 Who wins the victory over the world? Isn't it the person who believes that Jesus is the Son of God?

BBE 1 John 5:5 Who is able to overcome the world but the man who has faith that Jesus is the Son of God?

RSV 1 John 5:5 Who is it that overcomes the world but he who believes that Jesus is the Son of God?

NKJ 1 John 5:5 Who is he who overcomes the world, but he who believes that Jesus is the Son of God?

ASV 1 John 5:5 And who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

Amplified - Who is it that is victorious over [that conquers] the world but he who believes that Jesus is the Son of God [who adheres to, trusts in, and relies on that fact]?

Wuest - Who is he who is constantly coming off victorious over the world but the one who believes that Jesus is the Son of God.? ([Eerdmans Publishing](#) - used by permission)

- 1Jn 5:1 4:15
- [1 John 5 Resources](#) - Multiple Sermons and Commentaries

Related Passages:

John 3:36+ "He who believes in the Son has eternal life; but he who does not obey the Son shall not see life, but the wrath of God abides on him."

ALL BELIEVERS ARE OVERCOMERS!

Who is the one who overcomes ([nikao](#) - present tense) **the world** ([kosmos](#)), **but he who believes** ([pisteuo](#) - present tense) **that Jesus is the Son of God** - Since Jesus has overcome the world (Jn 16:33) all those who by grace through faith are safe in Christ are also those who overcome the world. Overcome describes the quality of a true saint who may stumble and fall but who God always picks up and he continues onward and upward in the power of the Spirit and motivated by victory Christ has won for us on the Cross. **Overcomes** is in the present tense which identifies born again ones as continually overcoming (at least they have that potential to overcome) the fallen world. Do you feel like you are an overcomer or like the world has "overcome" you? If the latter describes you, then you are not living in the power and freedom of the new birth. Ask God's Spirit to increase your faith, not faith in faith, but faith in the One Who has overcome and faith in the completeness of His victory at Calvary. Jesus told His disciples "These things I have spoken to you, that in Me you may have peace. In the world you have tribulation, but take courage; I have **overcome** (perfect tense signifying permanence of Christ's triumph over) **the world**." (Jn 16:33+) Note the "bookends" by John beginning with belief in Jesus is the Christ (1Jn 5:1) and ending with Jesus is the Son of God (1Jn 5:5) and in between are love, obedience and victory, all because of Christ.

The world refers to the evil, organized system under Satan's dominion that is opposed to God and His purposes.

Steven Cole on **the world** - "World" refers to the evil, organized system under Satan's dominion that is opposed to God and His purposes. Bishop Westcott (*The Epistles of St. John* [Eerdmans], p. 179) says that the term "gathers up the sum of all the limited, transitory powers opposed to God which make obedience difficult."

John MacArthur answers John's opening question noting that "Christians are victorious overcomers from the moment of salvation, when they are granted a faith that will never fail to embrace the gospel. They may experience times of doubt; they may cry out with David, "How long, O Lord? Will You forget me forever? How long will You hide Your face from me? (Ps. 13:1; cf. Ps 22:1; 27:9; 44:24; 69:17; 88:14; 102:2; 143:7; 2Ti 2:11–13). But true saving faith will never fail, because those who possess it have in Christ triumphed over every foe. The "great ... cloud of witnesses" (Heb 12:1; cf. Ro 8:31–39)—the heroes of faith described in Hebrews 11:1-40—testify that true faith endures every trial and emerges victorious over them all. Job expressed the triumph of faith when he cried out in the midst of his trials, "Though He slay me, I will hope in Him" (Job 13:15). ([The MacArthur New Testament Commentary](#))

*All the overcomers in John's writings are believers
and all believers are overcomers.*

A person is either an overcomer or an unbeliever

--Ken Totton

Steven Cole explains **our faith** in 1Jn 5:4 - Faith in faith itself or faith in some vague, "I believe for every drop of rain that falls, a flower grows," is not saving faith. Saving faith believes in the person of Jesus. Specifically it believes that He is the Christ (1Jn 5:1), the **Son of God** (1Jn 5:5). To believe that Jesus is the Christ means that the historic person, Jesus of Nazareth, is God's Anointed One (or Messiah), the one promised and prophesied of in the Old Testament. He is the one who would "save His people from their sins" (Matthew 1:21). To believe that Jesus is the **Son of God** means that He is the eternal God, the second person of the Trinity, in human flesh. The Jews of Jesus' day clearly understood that His references to Himself as the Son of God were a claim to deity. When Jesus stated (John 5:17), "My Father is working until now, and I Myself am working," the Jews sought to stone Him because (Jn 5:18) He was "calling God His own Father, making Himself equal with God." Jesus responded to these charges, not by correcting their understanding as being wrong, but by affirming His equality with God (John 5:19-47). John (Jn 20:31) affirms that the purpose of his gospel was "so that you may believe that Jesus is the Christ, the **Son of God**; and that believing you may have life in His name." To believe in Jesus as the Christ, the **Son of God**, means that you entrust your eternal destiny and your right standing before God not to anything in yourself, including your faith, but entirely to Jesus and His substitutionary death on the cross for your sins. You believe that He paid the debt to God that you owe. Your faith rests completely upon the person and work of Jesus Christ. (**ED**: AND YOUR PRACTICE OF OVERCOMING THE WORLD IS LINKED TO YOUR BELIEF THAT HE OVERCAME THE WORLD AND THAT THROUGH HIS VICTORY ON THE CROSS THE WORLD HAS BEEN CRUCIFIED TO US - Gal 6:14+).

Glenn Barker - Observe the progression of thought in what John says about how victory over the world is gained. It begins with the new birth, the begetting act of God (1Jn 5:4a). It moves on to the believer's experience and act of faith (1Jn 5:4b). It culminates in the confession that Jesus is the Son of God (1Jn 5:5). The victory requires the whole process. The victory assures us that we too can love God and the children of God and that we too can obey his commands (v. 3). Belief, love, and obedience are the marks of the new birth. (See [The Expositor's Bible Commentary - Abridged Edition](#))

*Son of God, eternal Savior,
Source of life and truth and grace,
Son of Man, whose birth incarnate
Hallows all our human race,
Thou, our head who, throned in glory,
For Thine own dost ever plead,
Fill us with Thy love and pity;
Heal our wrongs, and help our need.*

- Somerset Lowry

Danny Akin on he who believes that Jesus is the Son of God- The birthmark of a child of God is that he believes that Jesus is the Son of God and that only Jesus is the Son of God. This believing, this faith, is both particular and persevering. Jesus and only Jesus is the object of this faith confession. And this confession is continuous and ongoing. "Believe" is a present tense verb noting continuous action. This is not a one-time belief. It is a lifetime belief! And it is a personal and individual belief. No one else can believe for me. No one else can believe for you. You must believe the good news of the gospel for yourself. You must trust Jesus Christ the Son of God for yourself. (See [Exalting Jesus in 1,2,3 John - Page 127](#))

*Beautiful Savior! Lord of all the nations!
Son of God and Son of Man!
Glory and honor, praise, adoration,
Now and forever more be Thine.*

SON OF GOD

Son of God is synonymous with **Christ**, i.e., **Messiah** - "Yes, Lord; I have believed that You are the **Christ** (Messiah), **the Son of God**, [even] He who comes into the world... but these have been written that you may believe that Jesus is the **Christ** (Messiah), **the Son of God**; and that believing you may have life in His name. (John 11:27HCSB, John 20:31HCSB)

Halley's Bible Handbook asks - **Was Jesus the Son of God?** This is the most important question for the Christian faith. Jesus undoubtedly was a great teacher and a great example, but if that was all He was, He can't do much for us, since we find ourselves again and again unable to live by His teachings and follow His example. The best He can do for us then is make us feel guilty. But the Bible leaves no doubt that **He claimed to be the Son of God** and that **others knew that He was the Son of God**

Jesus is called the **Son of God** in all four Gospels:

- Matthew 3:17; 4:3, 6; 8:29; 14:33; 16:16; 17:5; 26:63; 27:54
- Mark 1:1, 11; 3:11; 5:7; 9:7; 14:61-62
- Luke 1:32, 35; 3:22; 4:41; 9:35; 22:70
- John 1:34, 49; 3:16, 18; 5:25; 9:35; 10:36; 19:7; 20:31

What Jesus Said About Himself - Jesus called Himself the **Son of God** (John 5:25), thus making Himself equal with God (John 5:18). Three times Jesus categorically said that He was the **Son of God** (Mark 14:61-62; John 9:35-37; 10:36).

What Others Said About Jesus

- Mark called Jesus "**the Son of God**" (Mark 1:1).
- John called Jesus "**the Son of God**" (John 3:16, 18; 20:31).
- John the Baptist called Jesus "**the Son of God**" (John 1:34).
- Nathanael called Jesus "**the Son of God**" (John 1:49).
- Peter called Jesus "**the Son of God**" (Matthew 16:16).
- Martha called Jesus "**the Son of God**" (John 11:27).
- The disciples called Jesus "**the Son of God**" (Matthew 14:33).
- The angel Gabriel called Jesus "**the Son of God**" (Luke 1:32, 35).
- God Himself called Jesus His own "**beloved Son**" (Mt 3:17 KJV; 17:5; Mk 1:11; 9:7; Lk 3:22; 9:35).
- Evil spirits called Jesus "**the Son of God**" (Matthew 8:29; Mark 3:11; 5:7; Luke 4:41).
- It was commonly recognized that Jesus claimed to be the Son of God:
 - "If you are **the Son of God**..." (Matthew 4:3, 6).
 - "Truly you are **the Son of God**" (Matthew 14:33).
 - "If thou be **the Son of God**, come down from the cross" (Matthew 27:40 KJV).
 - "He said, 'I am **the Son of God**'" (Matthew 27:43).
 - "Surely he was **the Son of God!**" (Matthew 27:54).
 - "He claimed to be **the Son of God**" (John 19:7).
- The Rock on which Jesus said He would build His church (Matthew 16:18) was the truth that He is **the Son of God**.
- Jesus is Himself called **God** (John 1:1; 10:33; 20:28; Romans 9:5; Colossians 1:16; 2:9; 1 Timothy 1:17; Hebrews 1:8; 1 John 5:20; Jude 25).

Son of God - 43x in 43v in NT - Matt 4:3, 6; 8:29; 26:63; 27:40, 43, 54; Mark 1:1; 3:11; 15:39; Luke 1:35; 3:38; 4:3, 9, 41; 22:70; John 1:34, 49; 3:18; 5:25; 10:36; 11:4, 27; 19:7; 20:31; Acts 8:37; 9:20; Rom 1:4; 2 Cor 1:19; Gal 2:20; Eph 4:13; Heb 4:14; 6:6; 7:3; 10:29; 1 John 3:8; 4:15; 5:5, 10, 12f, 20; Rev 2:18. Note how Satan's first ploy was to call into question the fact that Jesus is the Son of God (Mt 4:3, 6 = "If you are the Son of God...").

QUESTION - [What does it mean that Jesus is the Son of God? | GotQuestions.org](#) **WATCH VIDEO**

ANSWER - Jesus is not God's Son in the sense of a human father and a son. God did not get married and have a son. God did not mate with Mary and, together with her, produce a son. Jesus is God's Son in the sense that He is God made manifest in human form (John 1:1, 14). Jesus is God's Son in that He was conceived in Mary by the Holy Spirit. Luke 1:35 declares, "The angel answered, 'The Holy Spirit will come upon you, and the power of the Most High will overshadow you. So the holy one to be born will be called the Son of God.'"

During His trial before the Jewish leaders, the High Priest demanded of Jesus, "I charge you under oath by the living God: Tell us if you are the Christ, the Son of God" (Matthew 26:63). "'Yes, it is as you say,' Jesus replied. 'But I say to all of you: In the future you will see the Son of Man sitting at the right hand of the Mighty One and coming on the clouds of heaven'" (Matthew 26:64). The Jewish leaders responded by accusing Jesus of blasphemy (Matthew 26:65-66). Later, before Pontius Pilate, "The Jews insisted, 'We have a law, and according to that law He must die, because He claimed to be the Son of God'" (John 19:7). Why would His claiming to be the Son of God be considered blasphemy and be worthy of a death sentence? The Jewish leaders understood exactly what Jesus meant by the phrase "Son of God." To be the Son of God is to be of the same nature as God. The Son of God is "of God." The claim to be of the same nature as God—to in fact be God—was blasphemy to the Jewish leaders; therefore, they demanded Jesus' death, in keeping with Leviticus 24:15. Hebrews 1:3 expresses this very clearly, "The Son is the radiance of God's glory and the exact representation of His being."

Another example can be found in John 17:12 where Judas is described as the "[son of perdition](#)." John 6:71 tells us that Judas was the son of Simon. What does John 17:12 mean by describing Judas as the "son of perdition"? The word *perdition* means "destruction, ruin, waste." Judas was not the literal son of "ruin, destruction, and waste," but those things were the identity of Judas' life. Judas was a manifestation of perdition. In this same way, Jesus is the Son of God. The Son of God is God. Jesus is God made manifest (John 1:1, 14).

Overcomes (3528)(nikao) means to conquer, to be victorious or to prevail in the face of obstacles. Overcome describes the quality of a true saint who may stumble and fall but who God always picks up and he continues onward and upward in the power of the Spirit and motivated by victory Christ has won for us on the Cross. Nikao implies there is a battle and in context the enemy is the world system opposed to God and His Son Jesus and all of the disciples of Jesus (that's us beloved)! Nikao "was a popular term among the Greeks, who believed that ultimate victory could not be achieved by mortals, but only by the gods. They even had a [goddess named Nike](#), the goddess of victory who aided Zeus in his battle against the Titans. Against that pagan backdrop, it was stunning for the New Testament to assign to Christians the invincibility associated only with the gods." ([MacArthur](#))

Wuest adds that "the forces of the world-system of evil, the flesh (totally depraved nature), the devil, and the pernicious age-system (zeitgeist German) with which the saint is surrounded, are all engaged in a battle against the saint, carrying on an incessant warfare, the purpose of which is to ruin his Christian life and testimony." ([Eerdmans Publishing](#) - used by permission)

NIKAO - 28X/24V - conquer(1), conquering(1), overcame(2), overcome(11), overcomes(10), overpowers(1), prevail(1), victorious(1). Lk. 11:22; Jn. 16:33; Rom. 3:4; Rom. 12:21; 1 Jn. 2:13; 1 Jn. 2:14; 1 Jn. 4:4; 1 Jn. 5:4; 1 Jn. 5:5; Rev. 2:7; Rev. 2:11; Rev. 2:17; Rev. 2:26; Rev. 3:5; Rev. 3:12; Rev. 3:21; Rev. 5:5; Rev. 6:2; Rev. 11:7; Rev. 12:11; Rev. 13:7; Rev. 15:2; Rev. 17:14; Rev. 21:7

In the **Revelation** Jesus promises **special blessings on those who overcome** (not a special group, but a description of believers). May these priceless precious promises motivate in all of us an intense heart desire to zealously guard God's commandments during the remainder of our short time on earth! Amen! The benefits of so doing are "out of this world." (so to speak!) And notice that every use of nikao in description of the overcomers (and all seven churches have overcomers) is in the present tense signifying that these saints are continually living victoriously even in the midst of tribulations and hostility toward Christianity and they do so because they are in Christ, the ultimate Overcomer. And the fact that they are living continuously (notice I did not say "perfectly"!) as overcomers is in fact evidence that they are genuine believers. False believers will eventually be ensnared irreparably by the world system run by Satan! True believers will stand firm against Satan's seductions for they stand on (in) the Rock Christ Jesus (Ps 19:14)!

Rev 2:7+ 'He who has an ear, let him hear what the Spirit says to the churches. To him who **overcomes**, I will grant to eat of the tree of life, which is in the Paradise of God.'

Rev 2:11+ 'He who has an ear, let him hear what the Spirit says to the churches. He who **overcomes** shall not be hurt by the second death.'

Rev 2:17+ 'He who has an ear, let him hear what the Spirit says to the churches. To him who **overcomes**, to him I will give [some] of the hidden manna, and I will give him a white stone, and a new name written on the stone which no one knows but he who receives it.'

Rev 2:26+ 'And he who **overcomes**, and he who keeps My deeds until the end, TO HIM I WILL GIVE AUTHORITY OVER THE NATIONS;

Rev 3:5+ 'He who **overcomes** shall thus be clothed in white garments; and I will not erase his name from the book of life, and I will confess his name before My Father, and before

His angels.

Rev 3:12+ "He who **overcomes**, I will make him a pillar in the temple of My God, and he will not go out from it anymore; and I will write upon him the name of My God, and the name of the city of My God, the new Jerusalem, which comes down out of heaven from My God, and My new name.

Rev 3:21+ 'He who **overcomes**, I will grant to him to sit down with Me on My throne, as I also overcame and sat down with My Father on His throne.

World (2889)(kosmos related to the verb kosmeo = to order or adorn) means essentially something that is well-arranged, that which has order or something arranged harmoniously. Kosmos refers to an ordered system or a system where order prevails. In the NT kosmos can have a variety of meanings, but in the present context kosmos defines the world not as a neutral influence but as an "evil force", the inveterate, incorrigible, intractable, intransigent, irrevocable enemy of God and of every believer. Kosmos includes the ungodly (unsaved) multitude, the whole mass of men alienated from God and hostile to Him and His Son Jesus Christ (See also Earth Dwellers, the synonymous term used by John in The Revelation of Jesus Christ). This meaning describes the system of values, priorities, and beliefs that unbelievers hold that excludes God. (E.g., Just mention the name "Jesus" in a positive sense in a secular setting! You can "feel" the hackles rising up on the back of their necks!

Marvin Vincent writes that **kosmos** is "The sum-total of human life in the ordered world, considered apart from, alienated from, and hostile to God, and of the earthly things which seduce from God (Jn 7:7; 15:18; 17:9, 14; 1Co 1:20, 21; 2Co 7:10; Jas 4:4)."

Arthur Pink - The "**world**" is in direct antagonism to God and His people, and we may detect its presence and identify it with certainty by perceiving the effect it produces on our hearts in this way: The world is that which ministers to the carnal nature—be it people or things—and which tends to render obedience to God irksome and unpleasant. Any one or any thing which draws your heart away from God and His authority, is for you "the world." Whatever lessens your estimate of Christ and heavenly things, and hinders practical piety is, for you, "the world"—be it the cares of this life, riches, receiving honor from men, social prestige and pomp, the fear of man lest you be dubbed "peculiar" or "fanatical" is, for you, "the world"—and either you *overcome* it, or it will fatally *overcome* you. ([Faith as an Overcomer](#))

David Smith says **kosmos** is "the sum of all the forces antagonistic to the spiritual life."

R C Trench summarizes the definition of the anti-God **world** system as "All that floating mass of thoughts, opinions, maxims, speculations, hopes, impulses, aims, aspirations, at any time current in the world, which it may be impossible to seize and accurately define, but which constitutes a most real and effective power, being the moral, or immoral atmosphere which at every moment of our lives we inhale, again inevitably to exhale." (Synonyms of the NT)

Jesus repeatedly addressed the word in His prayer to His Father

"But now I come to Thee; and these things I speak in the **world**, that they may have My joy made full in themselves. "I have given them Thy word; and the **world** has hated them, because they are not of the **world**, even as I am not of the **world**. I do not ask Thee to take them out of the **world**, but to keep (tereo) them from the evil [one.]... 18 As Thou didst send Me into the **world**, I also have sent them into the **world**... 21 that they may all be one; even as Thou, Father, [art] in Me, and I in Thee, that they also may be in Us; that the **world** may believe that Thou didst send Me." (Jn 17:13-15, 18, 21+)

W Hall Harris has this note on **kosmos** - The central passage in the Johannine Epistles that deals with the believer's relationship to the **world**... is undoubtedly 1John 2:15-16. Here it seems clear from the context that the negative aspect of the term kosmos is in view, since the readers are being warned not to "love the world" (this is in stark contrast to the author's opponents, who apparently do "love the world"). In 1Jn 2:15-16 the author presents his readers with only two alternatives: Either one loves "the Father" or one loves "the world," in which case "the love of the Father is not in him." (Read the full article [A Look at "κόσμος" in the Johannine Literature](#))

Kosmos in John's writings (>50% of all NT uses) -John 1:9-10, 29; 3:16-17, 19; 4:42; 6:14, 33, 51; 7:4, 7; 8:12, 23, 26; 9:5, 39; 10:36; 11:9, 27; 12:19, 25, 31, 46-47; 13:1; 14:17, 19, 22, 27, 30-31; 15:18-19; 16:8, 11, 20-21, 28, 33; 17:5-6, 9, 11, 13-15, 18, 21, 23-25; 18:20, 36-37; 21:25, 1 Jn 2:2, 15-17; 3:1, 13, 17; 4:1, 3-5, 9, 14, 17; 5:4-5, 19; 2Jn 1:7; Rev 11:15; 13:8; 17:8

J C Ryle on the **world** - By "the world," be it remembered, I do not mean the material world on the face of

which we are living and moving. He who pretends to say that anything which God has created in the Heavens above, or the earth beneath, is in itself harmful to man's soul — says that which is unreasonable and absurd. On the contrary, the sun, moon, and stars — the mountains, the valleys, and the plains — the seas, lakes, and rivers — the animal and vegetable creation — all are in themselves "very good." (Genesis 1:31.) All are full of lessons of God's wisdom and power, and all proclaim daily, "The hand that made us is Divine!" The idea that "matter" is in itself sinful and evil — is a foolish heresy. When I speak of "the world" in this paper, I mean those people who think only, or chiefly, of this world's things, and neglect the world to come — the people who are always thinking . . . more of earth than of Heaven, more of time than of eternity, more of the body than of the soul, more of pleasing man than of pleasing God. It is of them and their ways, habits, customs, opinions, practices, tastes, aims, spirit, and tone — that I am speaking when I speak of "the world." This is the world from which Paul tells us to "Come out — and be separate." (2 Cor 6:17-18) (From his sermon "[The World](#)")

Believes (4100) (**pisteuo** from **pistis**; **pistos**; related studies **the faith**) means to consider what the Bible says about Jesus being the Son of God as true and worthy of one's full, unreserved trust. To believe means that one accepts Jesus as the **Son of God** and the Christ or Messiah - Anointed One. He or she has a firm conviction as to the efficacy and sufficiency of the Son of God to provide propitiation (satisfaction of the righteous wrath of God - 1Jn 4:10) that we might be saved by Him (1Jn 4:14) and forever live through Him (1Jn 4:9). Pisteuo is in the which signifies that this belief is ongoing. Almost every believer's faith wavers and at times seems so small, but even in those low times we do not completely cease believing that Jesus is the Son of God.

To believe as used in the NT conveys the implication of total commitment to the one who is trusted (Jesus). This is not just intellectual assent, but a that is not associated in a change in one's heart and thus in one's behavior or actions. Belief in the New Testament sense that effects the new birth denotes more than a "demonic" like, intellectual assent to a set of facts or truths. The demons believe but they are clearly not saved. Genuine belief does involve an intellectual assent and consent of one's mind, but also includes an act of one's heart and will. Biblical saving faith is not passive assent but an active staking of one's life on the claims of God.

W E Vine defines belief as consisting of (1) a firm conviction which produces full acknowledgment of God's revelation of Truth - (2Th 2:11 -"in order that they all may be judged who did not believe [pisteuo] the truth, but took pleasure in wickedness."); (2) a personal surrender to the Truth (Jn 1:12 "But as many as received Him, to them He gave the right to become children of God, even to those who believe [pisteuo] in His name") and (3) a conduct inspired by and consistent with that surrender.

When missionary **John Paton** was translating the Scripture for the South Sea islanders, he was unable to find a word in their vocabulary for the concept of believing, trusting, or having faith. He had no idea how he would convey that to them. One day while he was in his hut translating, a native came running up the stairs into Paton's study and flopped in a chair, exhausted. He said to Paton, "It's so good to rest my whole weight in this chair." John Paton had his word: **Faith** is resting your whole weight on God. That word went into the translation of their New Testament and helped bring that civilization of natives to Christ. Believing is putting your whole weight on God. If God said it, then it's true, and we're to believe it.

PISTEUO USES BY JOHN - NOTE THE MAJORITY ARE IN THE GOSPEL OF JOHN, NOT THE EPISTLE -
Jn. 1:7; Jn. 1:12; Jn. 1:50; Jn. 2:11; Jn. 2:22; Jn. 2:23; Jn. 2:24; Jn. 3:12; Jn. 3:15; Jn. 3:16; Jn. 3:18; Jn. 3:36; Jn. 4:21; Jn. 4:39; Jn. 4:41; Jn. 4:42; Jn. 4:48; Jn. 4:50; Jn. 4:53; Jn. 5:24; Jn. 5:38; Jn. 5:44; Jn. 5:46; Jn. 5:47; Jn. 6:29; Jn. 6:30; Jn. 6:35; Jn. 6:36; Jn. 6:40; Jn. 6:47; Jn. 6:64; Jn. 6:69; Jn. 7:5; Jn. 7:31; Jn. 7:38; Jn. 7:39; Jn. 7:48; Jn. 8:24; Jn. 8:30; Jn. 8:31; Jn. 8:45; Jn. 8:46; Jn. 9:18; Jn. 9:35; Jn. 9:36; Jn. 9:38; Jn. 10:25; Jn. 10:26; Jn. 10:37; Jn. 10:38; Jn. 10:42; Jn. 11:15; Jn. 11:25; Jn. 11:26; Jn. 11:27; Jn. 11:40; Jn. 11:42; Jn. 11:45; Jn. 11:48; Jn. 12:11; Jn. 12:36; Jn. 12:37; Jn. 12:38; Jn. 12:39; Jn. 12:42; Jn. 12:44; Jn. 12:46; Jn. 13:19; Jn. 14:1; Jn. 14:10; Jn. 14:11; Jn. 14:12; Jn. 14:29; Jn. 16:9; Jn. 16:27; Jn. 16:30; Jn. 16:31; Jn. 17:8; Jn. 17:20; Jn. 17:21; Jn. 19:35; Jn. 20:8; Jn. 20:25; Jn. 20:29; Jn. 20:31; 1 Jn. 3:23; 1 Jn. 4:1; 1 Jn. 4:16; 1 Jn. 5:1; 1 Jn. 5:5; 1 Jn. 5:10; 1 Jn. 5:13

QUESTION - [What does the Bible say about being an overcomer?](#)

ANSWER - The Bible has a lot to say about being an overcomer. The term *overcomer* is especially prominent in the book of Revelation, where Jesus encourages His people to remain steadfast through trials (Revelation 2:26; 3:21; 21:7). First John 5:4–5 says, "For whatever is born of God overcomes the world; and this is the victory that has overcome the world—our faith. Who is the one who overcomes the world, but he who believes that Jesus is the Son of God?"

Overcomers are followers of Christ who successfully resist the power and temptation of the world's system. An overcomer is not

sinless, but holds fast to faith in Christ until the end. He does not turn away when times get difficult or become an apostate. Overcoming requires complete dependence upon God for direction, purpose, fulfillment, and strength to follow His plan for our lives (Proverbs 3:5–6; 2 Corinthians 12:9).

The Greek word most often translated “overcomer” stems from the word *nike* which, according to *Strong’s Concordance*, means “to carry off the victory. The verb implies a battle.” The Bible teaches Christians to recognize that the world is a battleground, not a playground. God does not leave us defenseless. Ephesians 6:11–17 describes the armor of the Lord available to all believers. Scattered throughout this narrative is the admonition to “stand firm.” Sometimes all it takes to overcome temptation is to stand firm and refuse be dragged into it. James 4:7 says, “Resist the devil and he will flee from you.” An overcomer is one who resists sin no matter what lures Satan uses.

The apostle Paul wrote eloquently of overcoming in Romans 8:35–39. He summarizes the power believers have through the Holy Spirit to overcome any attacks of the enemy. Verse 37 says, “In all these things we are more than conquerors through him who loved us.”

Overcoming is often equated with enduring. Jesus encouraged those who followed Him to “endure to the end” (Matthew 24:13). A true disciple of Christ is one who endures through trials by the power of the Holy Spirit. An overcomer clings to Christ, no matter how high the cost of discipleship. Hebrews 3:14 says, “We have come to share in Christ, if indeed we hold our original conviction firmly to the very end.”

In the book of Revelation, Jesus promised great reward to those who overcome. Overcomers are promised that they will eat from the Tree of Life (2:7), be unharmed by the second death (2:11), eat from [hidden manna](#) and be given a new name (2:17), have authority over the nations (2:26), be clothed in white garments (3:5), be made a permanent pillar in the house of God (3:12), and sit with Jesus on His throne (3:21). Jesus warned that holding fast to Him would not be easy, but it would be well worth it. In Mark 13:13 He says, “You will be hated by all for my name’s sake. But the one who endures to the end will be saved” (ESV). We have the guarantee of Jesus that, if we are His, we will be able to endure to the end and His rewards will make it all worthwhile.

Warren Wiersbe - FRIENDS IN HIGH PLACES (See [Be Real - Page 169](#))

A Civil War veteran used to wander from place to place, begging a bed and bite to eat and always talking about his friend, “Mr. Lincoln.” Because of his injuries, he was unable to hold a steady job. But as long as he could keep going, he would chat about his beloved President.

“You say you knew Mr. Lincoln,” a skeptical bystander retorted one day. “I’m not so sure you did. Prove it!”

The old man replied, “Why, sure, I can prove it. In fact, I have a piece of paper here that Mr. Lincoln himself signed and gave to me.” From his old wallet, the man took out a much-folded piece of paper and showed it to the man.

“I’m not much for reading,” he apologized, “but I know that’s Mr. Lincoln’s signature.”

“Man, do you know what you have here?” one of the spectators asked. “You have a generous federal pension authorized by President Lincoln. You don’t have to walk around like a poor beggar! Mr. Lincoln has made you rich!”

To paraphrase what John wrote: “You Christians do not have to walk around defeated, because Jesus Christ has made you victors! He has defeated every enemy and you share His victory. Now, by faith, claim His victory.”

Adrian Rogers - This is the victory that has conquered the world: our faith. 1 John 5:4

How do you ever gain victory over the wild array of temptations in your life? When you understand how the devil is working, how the flesh is working, and how the world is working, you begin to see the keys to defeating them.

When battling against our external foe—the world—the key word to remember is faith. It is faith that overcomes the world. John continues in 1 John 5:5: “And who is the one who conquers the world but the one who believes that Jesus is the Son of God?” It is not just faith in a general sense that overcomes the world. Faith that sees Jesus as the Son of God is conquering faith.

Andrew Murray - OVERCOMING THE WORLD

The ones who win this battle against the world are the ones who believe that Jesus is the Son of God 1 John 5:5

Early on in this Epistle, John teaches us what the real nature and power of the world consists of: the lust for physical pleasure, the lust for everything we see, and pride in our possessions. We find these three marks of the world in the Garden of Eden. Through the body, the eyes, and the pride of wisdom, the world acquired the mastery over Eve and over us. Ever since, the kingdom of God and the kingdom of this world have been in deadly conflict.

The world still exerts a terrible influence over Christians who do not know that in Christ they have been crucified to the world. The power of this world proves itself in all the pleasures of sin. And most Christians are either ignorant of the danger of a worldly spirit or feel utterly powerless to conquer it.

Christ left us with this great far-reaching promise: "But take heart, because I have overcome the world" (John 16:33). As we abide in Christ and seek to live a holy life in the power of the Holy Spirit, we may confidently count on that power to overcome the world. "The ones who win this battle against the world are the ones who believe that Jesus is the Son of God." Prayerfully place your trust in the mighty power of God as the only pledge of certain and continual victory.

BELIEVE

"Verily, verily, I say unto you, He that believeth on me hath everlasting life" (John 6:47). Trusting in the Lord Jesus Christ as Savior gives the believer eternal life in heaven. The Lord Jesus exhorted His disciples, "Let not your heart be troubled: ye believe in God, believe also in me" (John 14:1). Good works, pilgrimages, self-discipline, meditation techniques, all count for nothing in the eyes of God. Christ is the all-sufficient Savior of all those who trust in Him. "But these [things] are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (John 20:31). It is trust in the person of Jesus Christ that makes one a child of God. "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" (1 John 5:5).

A DAY OF DECISION Tim LaHaye - [Embracing Eternity: Living Each Day with a Heart Toward Heaven](#)

The ones who win this battle against the world are the ones who believe that Jesus is the Son of God. 1 John 5:5

"Cry out to the Lord in your trouble, and he will save you out of your distress. He will bring you out of darkness." [Armageddon](#), 247–48

I SAW A BUMPER sticker once that read: "The end is near. Last one out gets to turn out the lights."

At the time it made me snicker. Sometimes our attempts at humor hit closer to the truth than others. But I'm sure the irony was lost on a lot of people.

So how close are we to the second coming of Jesus? Closer than we were yesterday; that's as far as I'm willing to guess. But you have to admit that it does feel as if it could be any minute. For those who have put their trust in Jesus, that's a comforting thought. For those who are still sitting on the fence, well ... you do the math.

The truth is, there is a very real battle being waged on earth, and millions of souls hang in the balance. The war is between good and evil, heaven and hell, God and Satan, those who believe and those who reject Jesus as their Savior. It is a battle that is being fought on fronts all over the globe. And one that also wages in the heart of every man and woman on earth. God beckons us to join him; Satan tries to stop us. God draws us near; the enemy pulls us away. God holds out the free gift of salvation; the devil tries to distract our attention with his tricks.

This war won't go on forever. Someday the banners will be thrown down, and a victor will arise. One day we'll look up, and it will all be over. Heaven will be filled, earth will be in chaos, Satan will try to hang on to what little hope he has left, but the end will be evident to both sides. And there will be no doubt about who won. The apostle John was given a front-row seat to the whole thing, and he carefully recorded the details for posterity. "Then the Devil, who betrayed them, was thrown into the lake of fire that burns with sulfur, joining the beast and the false prophet. There they will be tormented day and night forever and ever.... Then I saw a new heaven and a new earth, for the old heaven and the old earth had disappeared.... And I saw the holy city, the new Jerusalem" (Revelation 20:10; 21:1–2).

Who are the victors of the battle? "The ones who believe that Jesus is the Son of God" (1 John 5:5). Settle in your heart today which army you choose to fight with. Decide this hour which side you want to be on. The war of the ages won't wage forever. See that you're on the winning side when the final banner is raised.

REFLECTION

Is anything keeping you from putting your faith in

Vance Havner - "This Is the Victory"

"In the world ye shall have tribulation: but be of good cheer; I have overcome the world." John 16:33

The world is too much with us nowadays. We cannot explain it for God holds that secret and the world by its wisdom knows not God. We cannot endure it by a Stoic stiff-upper-lip philosophy. Thousands are trying to bluff through, whistling their way past the graveyard, wearing the royal robes of a put-on fortitude over the sackcloth of inner wretchedness (2 Kings 6:30). We cannot enjoy

the world for "she that liveth in pleasure is dead while she liveth," it is all a lifeless counterfeit.

But we can overcome the world and any of us, regardless of circumstance, can get in on this. Christ did not dodge or deny the fact of trouble: he declared plainly that in this world we might expect it. But he follows it with, "Be of good cheer." He overcame the world and whoever is born of God and believes that Jesus is the Son of God overcomes the world, and this is the victory that overcomes the world, even our faith (1 John 5:4, 5).

This business of overcoming the world is open to you. You may be an invalid, you may be in straits, you may be poor and ignorant and despised, but there is no condition in which you may be placed that can keep you from overcoming the world if you will receive him and let him live his overcoming life in you. "Be of good cheer." He is the way out.

Greg Laurie - A RADICAL DIFFERENCE (Borrow [For every season : daily devotions](#))

Who is he who overcomes the world, but he who believes that Jesus is the Son of God? (1 John 5:5)

The Book of Acts tells the story of a handful of men and women who, by the power of the Holy Spirit, did not leave their world the same way they found it. They were ordinary people whom God enabled to do extraordinary things. It was the beginning of a movement that continues to this very day.

On the Day of Pentecost, about 120 believers were gathered together when the Holy Spirit was poured out. Everywhere they went, they were ridiculed and opposed and persecuted and physically assaulted for their beliefs. Some were even put to death. Yet within a period of about 30 years, this original group of 120 and their converts came to be known as those who turned their world upside down. When we see their fearless proclamation of the Good News, their expectant prayers, and their full-hearted willingness to obey, these Christians almost seem radical.

But it isn't that they were radical; it is just that we're not radical enough. We are living a watered-down version of the Christian life. What we see in the Book of Acts is normal, New Testament Christianity.

Could what happened in Acts happen again? Could we see another great movement of the Holy Spirit? The answer is yes, we could. But it starts with you. It starts with me. Let me ask you this: What if everyone in the church behaved just as you do? How well would the church know the Bible? What kind of a prayer life would the church have? How many people would be giving a hand to the discouraged and needy? How many would be hearing the gospel? What kind of church would it be?

The church is made up of people like us. And we can make a radical

Andrew Murray - 1 JOHN 5:5

CHRIST HAD SPOKEN STRONGLY ON the world hating Him. His Kingdom and the kingdom of this world were in deadly hostility. John had understood the lesson and summed up all in the words: "We know that we are of God, and the whole world lieth in wickedness." "Love not the world, nor the things that are of the world." "If any man love the world, the love of the Father is not in him."

John also teaches us what the real nature and power of the world is: the lust of the flesh, with its self-pleasing; the lust of the eyes, with its seeing and seeking what there is in the glory of the world; and the pride of life, with its self-exaltation. We find these three marks of what the World is in Eve in Paradise. She "saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise." Through the body and the eyes and the pride of wisdom, the world acquired the mastery over her and over us.

The world still exerts a terrible influence over the Christian who does not know that in Christ he has been crucified to the world. In the pleasure in eating and drinking, in the love and enjoyment of what there is to be seen of its glory, and in all that constitutes the pride of life, the power of this world proves itself. And most Christians are either utterly ignorant of the danger of a worldly spirit or feel themselves utterly powerless to conquer it.

Christ left us with the great far-reaching promise: "Be of good cheer, I have overcome the world." As the child of God abides in Christ and seeks to live the heavenly life in the power of the Holy Spirit, he may confidently count on the power to overcome the world. "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" "I live by the faith of the Son of God, who loved me, and gave Himself for me"; this is the secret of daily, hourly victory over the world and all its secret, subtle temptation. But it needs a heart and a life entirely possessed by the faith of Jesus Christ to maintain the victor's attitude at all times. Oh, my brothers and sisters, take time to ask whether you do with your whole heart believe in the victory that faith gives over the world.

Who is it that overcomes the world? Only he who believes that Jesus is the Son of God. —I JOHN 5:5 [Devotions from the World of Sports - Page 11](#)

A cold, biting wind blew off Lake Erie as the Denver Broncos faced the Cleveland Browns in the 1987 American Football Conference championship. Cleveland's ferocious defense, the Dawgs, made them the favorite to advance to the Super Bowl.

With just under six minutes remaining, the 79,915 Brown fans visualized their heroes in football's ultimate game. Bernie Kosar put Cleveland ahead 20–13 with a 48-yard touchdown pass to Brian Brennan.

The crowd cheered as Denver botched the kickoff and recovered the ball on the 2-yard line. The Dog Pound crowd smelled victory. A grim and determined John Elway took command. His scrambling and passing moved Denver to midfield inside the three-minute mark. The Browns' defense stiffened, however, and sacked the Denver quarterback for an 8-yard loss.

Facing third and 18, coach Dan Reeves signaled time-out. He called for a 10-yard pass over the middle, but Elway noticed safety Ray Ellis playing deep. Number 7 hit Mark Jackson at the Cleveland 28 with seventy-nine seconds to play.

A couple of passes and an Elway run put the ball on the Browns' 5. Facing third and 1, the Denver quarterback rifled a pass to Jackson. With seconds to go, the Broncos tied.

The Browns failed to score in overtime. Denver forced a punt, and Elway marched his offense to the Cleveland 15. Rich Karlis kicked a 33-yard field goal to give the Broncos a victory. Professional football fans refer to Denver's tying touchdown march as, "The Drive."

Christians often feel backed against their own goal lines facing unbelievable odds. We're afraid to move forward. In troubled times, there is no alternative but Jesus. We must rely on His strength and make choices with Christ's teachings and example as our guide.

Philip Brooks - 1 John 5:4, 5 Make, then, this Incarnation the one pervading power of a man's life. Let his first feeling about this world always be, "God has been here, and so God is here still," and have you not made him strong to walk unpolluted and unscorched through the furnace of the world's most fiery corruptions? It is the low system, the constitution that is broken down and depressed in tone, that takes the contagion.... And a deep, living sense of God is the true vitality of a human soul which quenches the poisonous fires of corruption, as powerless to be hurt by it as the cold, calm sea is to be set on fire by the coals that you may cast burning into its bosom. Think of the day after Jesus had called John and Peter and Nathanael to be His servants. They had begun to hear His words of eternal life. They had become dimly conscious of so much above and beyond. Do you think it was as hard for them to pass unspotted by the places of temptation in Chorazin and Capernaum? They had tasted the powers of the world to come. And the true way, the only true way, to make any man who is a slave to this world, catching its corruption, free and pure, is to make him see another world, the supernatural world, the world of spiritual life above him and below him and stretching out before him into eternity, made visible by Christ's Incarnation.

Ian Paisley - Battling the World

"Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" 1 John 5:5

The believer is locked in a mortal struggle with the world. What is the world? "Love not the world, neither the things that are in the world... For all that is in the world, the lusts of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." 1 John 2:15-17.

Battling the World's Fashions

The greatest of all battles are not fought on the earth's soil but rather in man's soul. There is an old book called "The World's Customs". It cries "Conform". Its text is not the right thing but the done thing. I must hiss at the world fashions and do right though the stars fall,

Battling the World's Furies

The battle is furious. The world will silence you by persecution. The voice of slander, the perdition pen of libel and hell's sword of slaughter will all be used to destroy you. You must determine "I YIELD TO NONE".

Battling the World's Friendship

If the world smiles upon you—hails you as a great person then beware. Friendship of the world is enmity with God.

Battling the World's Frauds

The world is full of frauds—the "Lord, Lord" hypocrites. They profess love for your Lord in order to destroy you. We must recognise the world no matter what disguise it wears. If we do no down it, it will down us. "Christian, on guard against the world!"

J. C. Philpot - RICHES - Overcoming the world

"Who is he who overcomes the world, but he who believes that Jesus is the Son of God?" 1 John 5:5

A man must either overcome the world—or be overcome by it. To overcome the world is to be saved—to be overcome by it is to be lost. He, then, who does not believe that Jesus is the Son of God does not and cannot overcome the world—for he has not the faith

of God's elect—he is not born of God—there is no divine life in his soul—and he has therefore no power to resist the allurements, endure the scorn, or rise superior to the frowns and smiles of the world—but is entangled, carried captive, and destroyed by it!

Where the world is loved, the heart is necessarily overcome by it—for in the love of the world, as in the love of sin, is all the strength of the world. Now unless the love of Christ in the soul be stronger than the love of the world, the weaker must give way to the stronger. Those who do not love Christ cannot overcome the world, for such are utter strangers to the faith which purifies the heart from the lust of it, to the hope which rises above it, and to the love which lifts up the soul beyond it. -J. C. Philpot. RICHES

Theodore Epp - THE GOD OF THE OVERCOMER

In Strength for the Journey Genesis 20:8-18

When Abraham was guilty of a repeated sin regarding Sarah, he was rebuked by an unbeliever, Abimelech (Gen. 20:9,10).

It is tragic when a believer who is out of fellowship has to be rebuked by an unbeliever. Certainly this is to the believer's shame.

However, this brought Abraham to the root of the problem, and he confessed the sin that he had conceived when he left Ur of the Chaldees (v. 13).

God knew that Abraham would confess his sin, as is evident from what God told Abimelech in the dream: "Now therefore restore the man his wife; for he is a prophet, and he shall pray for thee, and thou shalt live" (v. 7).

God vindicated Abraham, His friend. God not only forgave Abraham, but He also made Abimelech a debtor to Abraham's prayers, for "Abraham prayed unto God: and God healed Abimelech, and his wife, and his maidservants; and they bare children. For the Lord had fast closed up all the wombs of the house of Abimelech, because of Sarah Abraham's wife" (vv. 17,18).

God enabled Abraham to overcome. The God of Abraham, Isaac and Jacob is also the God of the overcomer.

Revelation 21:7 records the promise: "He that overcometh shall inherit all things; and I will be his God, and he shall be my son." What God was to Abraham, Isaac and Jacob, He will be to you, too, because He is the God of the overcomer.

"Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" (1 John 5:5)

1 John 5:4 Commentary <> 1 John 5:6 Commentary